[redacted]

THE

Lord Bishop of *Coventry* and *Lichfield's*

SERMON,

Preach'd before the

Right Honourable the

House of Lords,

On the 30th of *January* 1717-18.

[redacted]

Die Veneris 31°. Jan. 1717.

ORDERED, by the Lords *Spiritual* and *Temporal* in Parliament Assembled, That the Thanks of this House be, and are hereby given to the Lord Bishop of *Litchfield* and *Coventry*, for his very Excellent SERMON preach'd before this House Yesterday in the Abbey-Church, *Westminster*. And he is hereby desired to cause the same to be forthwith printed and published.

WILL. COWPER.

Cler' Parlimentor'

A. 6. c.

A SERMON

Preach'd before the

Lords Spiritual and Temporal

In Parliament Aſſembled,

IN THE

Abbey-Church at *Weſtminſter*,

On the *30th of January*, 1717-18.

BEING THE

Day of the Martyrdom

OF

King *CHARLES* I.

By the Right Reverend Father in GOD,
EDWARD Lord Biſhop of *Coventry* and *Lichfield*.

The Second Edition.

London, Printed for *James Knapton*, at the Crown in St *Paul's* Church Yard. 1718. Price 6d

A

SERMON

Preached before the

Lords Spiritual and Temporal

in Parliament Assembled,

MVSEVM
BRITAN
NICVM

On the

Day of the Martyrdom

OF

King CHARLES I.

By the Right Reverend Father in GOD

EDWARD Lord Bishop of Oxon,

and Clarendon.

The Second Edition.

London, Printed for Thomas Newborough, at the Crown
in St Paul's Church-Yard. 1711. Price 2d

[redacted]

JUDG. xvii. 6.

In those Days, there was no King in Israel, but every Man did that which was right in his own Eyes.

THE Words are written four Times in this Book, and every Time they are brought in as a Reason, for some extraordinary evil Thing that hapned in *Israel*; some such Thing, as it was not to be thought could have hapned in the People of God. God's saying it but once, had been enough to oblige us, to take notice of it. But he is pleas'd to say it four Times over, that we may take great notice of it, that such evil Things are the natural Effects of Anarchy, of want of Government in a Nation.

The Age in which these Things hapned, seems to be that interval of Time, from the Death of *Joshua* and the Elders that survived him in *Canaan*, to the Rise of the first Judges.

It

It was then the *third* Generation from *Moſes*; for *Jonathan*, the Grandſon of *Moſes*, as the Vulgar *Latin* truly reads, inſtead of *Manaſſeth*, Judg. xviii. 30. is ſaid to be *Prieſt at the time, to the graven Image ſet up by the Children of Dan.* Which agrees with what is afterwards ſaid Ch. xx. 28. that *Phinees* the *Grandſon of Aaron*, did about the ſame time *ſtand before the Ark of the Lord.* So that this Chapter and thoſe that follow, though placed laſt in this Book, as written perhaps by another Hand, as was *Ruth*, which is an Appendix to the Book of *Judges*, have their proper Place, in order of Hiſtory, after *Ch.* ii. 10. where there is a near relation between the Wickedneſs there recorded, and the Libertiniſm in my Text.

It is a meer Conceit, the imagining that the word *King* in my Text, reſpects King *Saul*, or thoſe that ſucceeded him in that Office. It may rather regard *Moſes*, who lived before the Time of theſe Events, and who is called *King* in *Jeſhurun*, Deut xxxiii. 5. But ſince *Kings* and *Kingdoms*, ſignify in Scripture, as well as other very antient Writings, any kind of ſettled Government that is Supreme, we may well underſtand, as we do, by *no King in Iſrael*, the Diſſolution of their Government by *Joſhua* and the ſeventy Elders. Whether it was, by neglect to chuſe new Members in the Room of thoſe that were gone off, or that through oppoſition of Powerful Factions, they could not agree upon the Perſons,

Perſons, ſo it fell out in effect, the Union between the Twelve Tribes being loſt, with the Authority that cemented them, they found themſelves in a State of Nature, where Will and Power were the only Meaſure of their Actions. Becauſe they had *no King*, no ſupreme Magiſtrate, *in Iſrael*, therefore *every Man did that which was right in his own Eyes.*

A lively Image of the miſerable Condition, this Nation was reduced to, after the horrid and execrable Murder of the Perſon of King *Charles*, which was followed with the entire Subverſion of the Government both in Church and State. It was the Act indeed of few, in Compariſon of the Nation, who declared their Abhorrence and Deteſtation of it. But the Evils that enſued, were felt by all. No Family but ſuffered more or leſs, in the Devaſtations made by the lawleſs Crew, that appeared thereupon. And ſuch Devaſtations being the plain and juſt Conſequences of Rebellion, and Anarchy, 'twill be needful to revive the Senſe, of what was then ſuffered, in your Minds, in order to create a Dread and Horror of any future Proceedings, that may have as fatal an End; which I take to be one chief Deſign of the continued Obſervation of this Day. All that bore a Part in the wicked Tranſactions of thoſe Times have already given account to God; and we truſt the national Guilt is removed long ſince thro' the Puniſhment of the Ring-leaders, and the repeated Humiliations of the good People

of

of the Land. It can have no good Effect now to reproach Perſons and Families that were inſtrumental in ſo great Wickedneſs, which is to keep open and inflame a Sore, which it is full Time ſhould be healed. But there will be always ſelfiſh factious Men, ready to make any Change to ſerve their own Purpoſes. And ſo it will be always uſeful, if we can't mend them, with ſhewing them the Tendency of their reſtleſs turbulent Spirits, to make the People ſenſible, what *they* are to expect, if they be miſled by them; to caution them how they credit any Miſrepreſentation, and unreaſonable Suſpition of their Governors, affirmed or inſinuated by Parties and their artful Leaders, leſt under new Names, they play over the old Game, to their Ruine.

My Buſineſs then at preſent ſhall be to ſhew

I. The Benefits of Government, to any People, eſpecially in reſtraining that Liberty, which out of Government, they will take, of doing that which is Right in their own Eyes. And

II. The Folly and Sin of them that wantonly deſtroy the Peace of a ſettled Government; which I ſhall conclude with a ſhort Application.

I. Of the Benefits of Government to any People, eſpecially in reſtraining that Liberty, which

which out of Government they will take of doing that which is right in their own Eyes. I ſhall name but three, and they are the chief Bleſſings of Government.

1. It ſecures to us the Things that make Life valuable, ſuch as Liberty of Perſons quiet poſſeſſion of the Fruit of our Labors, Authority to vindicate invaded Rights, Peace, Plenty, and the like. Nay it ſecures even Life it ſelf to us; There is no living ſafely without Government.

2. It promotes Knowledge, and thoſe Arts, that abate the natural Fierceneſs and Selfiwneſs of Men's Tempers, that civilize and ſweetens Life.

3. It protects, encourages and enforces, the Practiſe of Religion, which ought to be dearer than Life to us.

1. Government ſecures Life, and all that is valuable in Life to us. For this the very End of uniting into Societies, that the joint Wiſdom and Force of many, may be employed, in the Defence of all, and every Member thereof, againſt the Attempts of heady, and unreaſonable Men, that wholeſome Laws be made, for preſerving the property of every Perſon; for vindicating the Innocent, and puniſhing the fraudu[illegible] and Oppreſſive, Rapacious and Violent, and for equal Adminiſtration of Juſtice to all. Such is the Courſe theſe things move in under all well governed Societies; and they are all precarious

or rather, impoſſible to be obtained, out of Government.

Maim. M. Neb. A learned Jew, has repreſented the Truth hereof in a very familiar Inſtance. I ſaw, ſaith he, a Banker, a little, old, thin, weakly Man, fearleſly counting larges Sums of Money upon his Tables, in the Sight of thoſe that paſſed by. There came to him a luſty young Begger, with ſcarce Cloaths to his Back, who bowed low, and begged Charity. The Bankers denyed him, and with big Words threatned him from the Door. And away went the Begger quietly, without replying. From whence, as the ſame Jew goes on, I concluded this Place was bleſſed with Government; for if fear of the Magiſtrate's Power, had not reſtrained the poor Man; he that was ſo much ſtronger, under ſuch Neceſſities and ſuch Provocations, would have taken more than he asked, and abuſed the Owner alſo.

It muſt be acknowledged, the Laws are not always ſo ſufficient a Reſtraint, nor do's the Terror of capital Puniſhments, keep all Men within the Bounds of Right and Equity: Some will ſtill encroach upon their Neighbour's Property, and will not ſtick at his very Life, if that ſtands in Oppoſition, to the obtaining of their unjuſt Deſires, though they know, the deſtroying of his Life, is at the certain Peril of their own. But then it ſhould be obſerved, how much worſe the ſame Men would prove, how much wider

their

their Violence would spread, how many others would be encouraged by their Impunity, to Imitation, were there no such Punishments to controul any one.

Man, under the Dominion of his Passions, as all Men left to themselves naturally are, is the most dangerous, mischievous Creature in the World. His Understanding, given him for better Purposes, serves only to render Him, a more treacherous successful Enemy; and he is much the more to be feared, for having once lived under the Improvements of Society, if ever the Confinements thereof, come to be taken off, as becoming thereby, more ingenious in Mischief, and skilful in the Arts of destroying. He covets every Thing he likes, he holds fast every Thing he has, he envies every Thing he has not, he resents every Appearance of Injury to himself, he is devoid of Sense of what any others suffers; and what should hinder him, from taking the shortest way, to gratify each of these Passions, but the Fear of him, that bears the Sword, for the Punishment of such evil Doers? Take away this Apprehension from the Generality, and every desireable Good, lies at the Mercy of the Strongest; And while each Man is willing to fancy himself so, and therefore to try it out by Force of Arms, Lord! What a Scene of Blood and Misery, must this Earth be! What suspitions, what Jealousies, what Contrivances and Fears,

will in their Turn diſtract, the Souls of every Perſon! What Indignation and Rage, will poſſeſs the Minds of the Injured and Helpleſs! With what Fury will he go on, who is puſh'd forward by Appetites, that will be denied nothing, to take more than is his own! With what Reſiſtance muſt they meet him, whom Intereſt and Revenge inſpire to keep what is their own! And from the mutual Conflicts, of theſe two ſorts of Men, and thoſe engaged on their Sides, who can expreſs the Evils that muſt follow? Nothing is to be expected, but Quarelling and Plundering, but Fighting and Killing every where, till they bring the whole World into a perfect Deſolation.

2dly, It is another Benefit of Government, that it promotes Knowledge and thoſe Arts, that abate the natural ſelfiſhneſs and fierceneſs of Men's Tempers; that civilize and ſweeten Life. *Man*, ſaith *Zophar* in *Job*, is *born like a Wild-Aſſes Colt* ignorant, rude and untractable. And theſe brutiſh Qualities, are not to be ſubdued, but by Inſtitution, and thoſe Improvements, that are to be found only in Societies. God therefore ſo ordered it, that every Man ſhould be born, within ſome Society, I mean that of a Family, where the Father or the Maſter preſides; and to compel them yet into greater Societies, that the Single Reaſon, of no one or two Perſons, ſhall be able to anſwer, the manifold Wants incident to humane Nature. No; the

Joh. xi. 12.

Work

Work muſt be divided; ſome are to betake themſelves to one Study or Art, and ſome to another, and even in the ſame Profeſſion, that is built upon Obſervation and Experience, one Man is to grow wiſer, by another's Studies and Labors, and to tranſmit his own Additions, to a third to improve upon.

Thus living together, and obſerving their many Wants, and the many more Hands, that are needful, for the redreſs of any one Want they plainly ſee that Man, who hath neither all Perfection, nor all Sufficiency in himſelf, is not deſigned to be, the ſole Center of his Actings: Their mutual Aſſiſtance, and Subſerviency, brings them into an Eſteem of each other's Talents, and that into a Complacency for each other's Perſon. And tho' Eſteem ſhould not proceed ſo far, it will however put much Reſtraint upon an unſociable Temper; it will gradually leſſen that Sourneſs, and Roughneſs that ſhuts out from the Helps, others can impart, and they have occaſion for.

So that upon the whole Matter, Study and Application; and united Endeavours are neceſſary, to find out, and provide, thoſe Accommodations, that make Life comfortable, and to pare off thoſe Aſperities of Diſpoſition, that are irreconcileable with Peace and Union. Now all Endeavours flag, without Emulation, Encouragement and the Rewards of orderly Societies, unleſs preſſed forward by thoſe Neceſſities, which the multiplying of Men together, cauſe. Out of Government

ment, Men's Thoughts run in another Channel, being employed, how to ſave their own, or ſeize their Neighbour's Acquiſitions: And higher they don't riſe, as wanting the Spur to all Diligence, the Proſpect of enjoying and diſpoſing what has been thereby obtained. A long War in any Place, is therefore noted to caſt a chilling Damp, upon all uſeful Arts, and to have been ſtill ſucceeded, by an Age of Barbariſm: The ſame Cauſes, reducing them into the ſame State, the poor Savages in the *Indies*, ſtill remain in, for being not yet formed into Civil Societies, whoſe Condition ſeems to be worſe, than that of other Creatures, in Rank below them. For thoſe, Nature has provided a preſent Supply, under their ordinary Wants. They are from their Birth, caſed with Covering, againſt the Rigours of the Seaſon, and arm'd with Weapons, of Defence, or Flight, upon Aſſaults; they are endued with proper Inſtincts, for their Food and their Phyſick; and if they have not Houſes and Beds, they need none. But theſe wild Men we ſpeak off, not knowing how to uſe their Reaſon, that was given them, inſtead of every other Proviſion, are ſubject to more Inconveniencies, than other Animals are liable to, without any Remedy at Hand. They wander up and down naked and defenceleſs; they ſee the Dangers they are expoſed to, and know not how to avoid them; their Days are ſpent in careleſs, undeſigned,

undeſigned, thoughtleſs Romings; their Nights are broke, with Fears of what may befall them under the next Buſh they ſhelter themſelves under.

Now which of us would not be weary of Life, upon theſe Terms? were our ceiled Chambers, exchanged for the Covering of Heaven, and our ſoft Beds for a few green Turfs; were our Cattle driven from their Paſture, and we left to graze in their Stead, and even our Title to that, diſputed by other Animals, to our Diſadvantage; in a Word, were our Country turned into a Wilderneſs, as it would ſoon be, if we lived at the rate of thoſe Savages, that live in thoſe deſolate Countries, we ſhould then be too late ſenſible of the Advantage of Arts and Trades and Sciences, and of the Bleſſing of Government, that cheriſhes and patronizes them. It is Government only that by improving their Underſtandings, makes the Life of Men more eligible than that of Brutes. For,

3*dly*, Religion, which alone without Government, is able to civilize Men, and ſupport them under any Suffering, is it ſelf, much advanced by good Government, and doth ſenſibly decay, where there is a want of it. Not that Religion owes it's Original to the State, or can't ſubſiſt in truly pious and virtuous Souls, in oppoſition to any Neglect, or even Severity of Princes againſt it. But this I mean, ſuch pious and truly virtuous

Souls

Souls, are rarely and difficultly raiſed, in Times of publick Diſorder, and Confuſion, the very Principles are apt to wear out of Men's Minds, where they are not called upon, or under ſome Obligation to recollect them; and when the Intereſts of religious and civil Societies, have been interwoven into one Conſtitution, the fall of the State hath ever been fatal, not only to the publick Exerciſe, but in great meaſure to Religion it ſelf. Hence St *Paul*, though he lived under a Government not Chriſtian, yet knowing Religion to be in more danger from Anarchy, than Perſecution, exhorts Chriſtians to pray even for that Government; *for Kings*, ſaith he, *and all that are in Authority under them*; the Argument is ſtronger, for Chriſtian Kings, and thoſe that countenance Religion, *that we may lead quiet Lives under them in all godlineſs and honeſty.* 1 Titus ii. 2.

I know, it is Matter of Diſpute, the Authority the civil Magiſtrate hath, in Matters of Religion: and it is certainly a Point of great Nicety, the adjuſting the exact Bounds of that Authority, beyond which he ought in no wiſe to proceed. But laying it down firſt, as an inconteſtable Aſſertion, that Force and Perſecution, are improper Methods, to produce Religion, which ought to be, the reſult of Perſuaſion and Choice, and that Magiſtrates therefore, ſhould not impoſe, their own Opinions by Violence, upon Perſons capable,

capable of judging for themſelves; I think, it will not be denied, that Princes within their own Dominions, have a great Intereſt, in the Things of Religion, and are accountable to God, for Indifferency or Neglect thereof.

The Magiſtrate, *may* and *ought* to ſee, that the Publick Worſhip of God be kept up; that proper Times and Places for that Worſhip, be held Sacred; that the Miniſters thereof be encouraged, to diſcharge their proper Functions duly; or puniſh'd for default; that in ſuch Places, all Means of Inſtruction in the Will of God, and all Helps of ſubſtantial Piety, be exhibited to the People; that a licentious freedom of going no where to worſhip, or of vilifying Things Sacred, be reſtrained; Nay, he ought to have an Eye, upon every new religious Sect that ariſes, that ſo Diſtinction be made, between ſimple inoffenſive Opinions and Errors, and the wild Pretences of Enthuſiaſts, ſuch as are deſtructive of Civil Government, and whereby whole Countries have been deſolated, or the perſonated Tenents of cunning Men, employed to lye in wait to deceive, and divide, and ſo confound all Order.

Such Rights and Duties, Parents found themſelves inveſted with, under natural Religion. Their Children, by appointment of Providence, are brought into the World, Infants in Underſtanding and Religion, as well

as Stature, God, as it were casting them into their Hands, in this weak Condition, and with a growing Capacity, on purpose to bespeak the Assistance of their Parents in forming them to the Knowledge of God, their Duty to him, and a Judgment to come. And no less Concern for the Christian Doctrine, is expected of Christian Parents, whom St *Paul* exhorts, *to bring up their Children in the Nurture and Admonition of the Lord*, namely Christ, *Eph.* v. 4.

Such care, Masters of Families, thought they were obliged to extend, to all in their House, and are often commended for it, in Scripture. Of *Abraham*, God speaks with Approbation. *I know him, that he will command his Children, and his House-hold after him, and they shall* (or, that they may) *keep the way of the Lord, to do Justice and Judgment.* And *Joshua*'s Resolution is recorded, for our Imitation, *As for me and my House, we will serve the Lord.* It was God's Direction to *Abraham*, when he gave him the Rite of *Circumcision* (*a Seal of the Righteousness by Faith*,) *that every Male of his Family, or born in his House* (the Children of his Slaves) *or bought with Money of any Stranger, though not of his Seed, must needs be circumcised.* And by the like command, every other Master of a Family, was to look to the Observation of the Sabbath, (another part of instituted Religion) *by his Man and Maid-Servants, and the*

Gen. xviii. 19.

Rom. iv. 11.

Gen. xvii. 12, 13.

Deut. v. 14.

Stranger

Stranger within his Gates, as well as by his *Children*, and to hinder the Profanation thereof.

Now what are large Families, but little Kingdoms? And what are great Kingdoms, but many Families, united together under one ſupream Head or Governor? If then the Worſhip of God, whether taught by natural, or revealed Religion, is the concern of Fathers and Maſters, why not of Kings, in a more publick Manner? If inſtituted Religion, may be inculcated, upon Children and Servants, by their Governors, why not upon thoſe Families, that make up a Kingdom, by their Magiſtrates, ſo as they do it in Ways ſuitable to Religion?

God has ſhewn, it *may* and *ought*, by incorporating the Religion of the Jews, with the State, and putting the whole Conſtitution, under the Inſpection of the Civil Magiſtrate. Till therefore it be proved, that there is Something in the Chriſtian Religion inconſiſtent with ſuch a Civil Incorporation, the Chriſtian Magiſtrate may be preſumed to be equally qualified to protect and encourage the Chriſtian Religion, by Chriſtian Methods, as the Jewiſh Magiſtrate was to defend his Religion, by Methods ſuitable to the Circumſtances of that time. And ſo it was predicted of old, by the Prophet *Eſa.* xlix. 23. Where ſpeaking of the future Church of Chriſt, he adds, *Kings ſhall be thy nurſing Fathers and Queens thy nurſing Mothers.* Favour, and Countenance are at leaſt implyed in this Promiſe, which ſuppoſes

alſo that they act ſuitably to the ſtate of the Perſons, they govern, neither tyrannizing irrationally over their Conſciences, nor yet permitting their Charge, to run into every Danger, their Frowardneſs or Unskilfulneſs, makes them liable to. And this ſeems to be the Reaſon, why the Jewiſh Kings, when they entred *upon the Throne of their Kingdom*, were ordered *to write themſelves a Copy of the Book of the Law*, namely, that they *might read therein* what was truly God's Will, and be inſtructed to enforce that and nothing elſe. For this Power will otherwiſe be very apt to be abuſed, as may that of Parents and Maſters. But the Abuſes may be guarded againſt, and the Power not entirely taken away. Would to God, there never had been an Age when things falſe, or even doubtful, much leſs ſinful, had been introduced, into the Chriſtian Worſhip, nor impoſed by Kings, as Conditions of Communion, in that Worſhip! But ſince Faults of this kind, have ſometimes been improved, to the diſcredit of the Magiſtrate's juſt Authority, it concerns us, to aſſert his Right, to ſupport true Chriſtianity, after ſeparating that, from Doctrines going under that name, which are not ſo; left by denying him any Thing to do in Religious Matters, we let in ſuch Confuſion, as that of the Age my Text refers to. The People of *Iſrael* were then the Children of the Men, for whom God had wrought ſo many Miracles, to bring them into *Canaan*: The Ark of the Covenant,

Deut. xvii. 18.

and

and the Book of the Law, remain'd among them, and many ſtanding Evidences of the Truth of their Religion; and yet they went whoring after their own Inventions, they forgot God their Saviour, and ſet up Gods of their own, molten and graven Images, ſuch, as God from Heaven had forbidden, in the ſecond Commandment; they conſecrated whom they would, to be Prieſts, to them that were no Gods. How came this to paſs? why they forbore attending God's publick Worſhip, there was no Superior Power, to remind the People of their Duty, nor to keep each Order of Men employed, in their Functions, according to their Station; *There was no King in Iſrael, therefore every Man did that which was right in his own Eyes.*

Later Experience, bears witneſs to the Hiſtory of former Times. After the fall of the Monarchy here in *England*, under which the Chriſtian Religion, had happily flouriſh'd ſince the Reformation, it is not out of Memory, the Wound that was then given to Religion it ſelf: nor what an infinite Number of unreaſonable Sects aroſe, as oppoſite to one another, as to the former Order; as if permitted by God, to ſhew, when no Argument elſe was attended to, the Happineſs of a regular Government, and of the publick Encouragement of Religion in a Nation. So that thoſe, who had been beforeinſtrumental through a falſe Zeal, to pull down

down the Biſhops, that were Miniſters under the King, (and ſome of them too rigid in their Office, as Lord *Clarendon* remarks, but that was their perſonal Fault,) for the reſtraining of the Liberty contended for, when they ſaw what followed, for Want of ſome other Check, to ſucceed under the Magiſtrate, they lamented what they had done, and wiſhed again, even for that Order, rather than the Diſtempers and Diſtractions in Religion, that grew up, by their Removal. The Way being thus prepared, I may proceed

II. To ſhew the Folly, and Sin of thoſe, that wantonly deſtroy the Peace of a ſettled Government. And both theſe, Folly, and Sin, are chargeable upon two Sorts of Men: The Ambitious, Factious and Unquiet, who for the Sake of Places and Honours, to be obtained, or kept no other Way, do not ſtick at Methods, ever ſo hazardous to the Publick. And again, Men of prime Dignity, and Truſt in Government, who betray the Princes they ſhould ſerve, by doing odious Acts, in their Names, and by their Authority, who invading the Liberties and Rights of the Subject, for their ſelfiſh and arbitrary Purpoſes, give the Diſcontented the Handle they wanted, for troubling and confounding the State.

The Folly of both is evident, whether they truly intend to go through with the Deſtruction of the Government they are under

der, or no. If that be not intended, Experience hath often proved, how much they were deceived, that preſcribed Limits to contrived Shocks againſt the State, or thought to diſturb the Publick, under Conditions of ſtopping at a certain Length. They neither know themſelves, or other Men, that imagine ſuch a Power in themſelves. The Paſſions grow head-ſtrong, and the Projects are enlarged, with every Turn of Succeſs, and the nearer View of compaſſing their Ends: and every Change of Circumſtances, leads a Man to judge, and reaſon differently from what he did in another Situation.

Again, the Tares of Diſcontent, that were of Service, in ſome particular Caſe, are not to be weeded out at Pleaſure, but grow rank, and ſpread, to their very great Trouble afterwards, that ſowed them. 'Tis next to impoſſible, to govern every Spirit that one may raiſe. Should their Conſciences become tender, and ſtop at the Miſchiefs their practiſing hath brought to Maturity, there are enow to go on, where they leave off, and even againſt their Wills, to play the Game into other Hands, to very different Purpoſes.

But, ſuppoſe they be thoſe that deliberately intend the Ruine of a Government, to erect a *Something*, they know not what, in its Room, that ſhall be more favourable, to their Intereſts; can they more truly expreſs their Folly, than in Endeavours to

ſhake

ſhake off a Form, that hath been found to anſwer all the Ends of Government, and by long uſe, to ſuit the Genius, and Circumſtances of a People in all Events, for a Chimera, which it is great odds, is not practicable? Many Things, ſeem pretty in Speculation, that will not bear a Tryal: And greater Difficulties appear, when a total Change is laboured, than could be foreſeen by the moſt Politick. If the Undertakers do not periſh in the Attempt, as is the common, and deſerved Fate, of unreaſonable Oppoſition, to wiſe Settlements; if they be not forſaken by their Followers, who ſhrink at Danger they don't encounter, with equal Paſſion and Reſolution, to that of their Leaders, nor ſlain in the War, that muſt compleat the Deſtruction of what they diſlike; yet how often do they find as much Oppoſition to their new Scheme, from others, as *They* cauſed to the old? No State-Projector can be ſure, that even under his new Scheme, ſhould it ſucceed, that he ſhall be of any Conſideration then, or that he ſhall repair his Fortunes, which muſt ſurely be conſumed, in nurſing it up; ſince new Parties are wont to ſhoot from old Stocks, and to put them out of Capacity to do good, or hurt, under whoſe ſhelter they roſe.

It is, as if one ſhould ſink the Ship he is embarqued in, and run the Riſque of a Shipwreck, upon the uncertain Proſpect of build-

building a new Veſſel, with the ſcattered Planks, where poſſibly he may mend his Sitting-place. They do in all reſpects, as mad a Thing, who embroil a Society, upon private Views, and raiſe popular Commotions, from whence an Eſcape is next to impoſſible. Political ſhakings, are like Earthquakes, which is the Figure the Prophets deſcribe them by, wherein the Dregs are thrown upwards, and thoſe at Top ſink to the Bottom, and no Man is ſure of his ſtanding; nor can the moſt Penetrating, ſee through the muddineſs of the Medium, to gueſs when, how, or where, the Commotions will ſettle. Different Humours, Inclinations, Deſigns, Intereſts, Paſſions, when that which kept them all in awe, is taken off, when many think themſelves to be upon an equal Bottom to adviſe and impoſe, will make work for the moſt cunning and reſolved Head; unexpected Incidents will fall in, to diſturb the beſt-laid Meaſures, and at laſt the generality, weary of the many Changes, in every one of which they are ſure to be Loſers, will hanker after the Government they were formerly accuſtomed to, not without Indignation againſt thoſe that abuſed them to act againſt their own Peace.

Of thoſe Nobles and Gentlemen, who began the War, that ended in the Ruine of the Monarchy, how few lived to ſee the end of it? How much fewer were Gainers by it? Nor did any one of them hold long the

Power, they had uſurp'd. The Houſe of Commons, having laid aſide their King firſt, and then the Houſe of Lords, were themſelves, many of them, purged and impriſon'd, and the Remainder of them, at laſt Diſſolv'd, againſt their Wills. The Council of Officers that ſucceeded them, could neither ſtand againſt the Practiſes of the Agitators, and Levellers, who by the ſame Methods confounded the Officers, as they had before confounded the Parliament. They therefore devolved their Power, to a Centumvirate, that had not Strength to ſubſiſt Six Months, but deliver'd all up to a Protector, who formed a mock Houſe of Commons, and Lords. After his Death, the Diſtempers encreaſed, under a Committee of Safety, and then under a Council of State, until a free Parliament was choſen that reſtored the Monarchy again. So true is the Obſervation, the ſaid excellent Hiſtorian hath made, that *it quickly appears how unſecure new Inſtitutions of Government are; and when the Contrivers of them have provided, as they think, againſt all miſchievous Contingencies, they find they have unwarily left a Gap open, to let their Deſtruction in upon them.*

Clar. Hiſt. l. xv. 602.

Nor is their Sin leſs than their Folly, that practiſe againſt Government, or leſſen the Reverence and Eſteem People ought to have for it, by Male-adminiſtration. Trace it up to its true Cauſes, and you diſcover Pride, Envy, Covetouſneſs, Ambition, Malice, Revenge, and ſuch un-

unmortified Luſts, to be the real Principles of ſuch Men's Acting. Publick good, Reformation of Abuſes, and Zeal for Religion, are ever pretended, and as conſtantly invaded, in the Courſe of ſuch Proceedings, till at laſt the well-meaning, that for the ſake of theſe were drawn in to aſſiſt, find themſelves cheated out of them all. Where theſe are indeed at Heart, one will be tender of hazarding the Safety of the Whole, unleſs that be plainly to be preſerved, no other Way. They are wicked Quacks in Politicks, who poiſon the whole Body, for the ſtopping of ſome Tetters and Ring-worms, that darken the Skin.

Follow it in the Steps and Means of putting it in execution, and no Sin is more complicated, than Treaſon and Rebellion. What Hypocriſy, what Lying, what Breach of Promiſes, what Perjuries, are committed to encourage others into a Dependance, and to conceal the true Intention? What Injuſtice and Cruelty, to depreſs thoſe that ſtand in the Way, or to encreaſe the Numbers of a Party? What Ingratitude to old Friends, when it is thought ſeaſonable to contract new ones? Unwarrantable Enterprizes require neceſſarily unwarrantable Ways of carrying them on.

View the Sin in its Effects and they are known to ſpread into all Kinds of Sin, and all Forms of Miſery. The Conſequence of the Fall of ſettled Government, is no Government, and that is a Diſſolution of all natural, as well as legal Rights, of all Order

and Diſcipline and Purity in Religion. The juſt Reſult of inveterate Oppoſition to Government, is a War, a bloody Civil War, which tramples upon all the Offices of Relation and Affection, and effaces the Principles of Morality, and even Humanity, which ſcatters Calamity upon the Innocent, and entails Deſolation upon the Unborn. And ſhall not theſe Things, be hateful to God, who glories in the Titles of Lover of Mankind, and the Patron of the Oppreſſed, who rejoyces in the Proſperity of his Servants, and declares himſelf a ſevere Avenger againſt them that ſhed Man's Blood cauſeleſly? Doubtleſs, God firſt formed Societies, as the moſt comprehenſive Way of providing for the Well-being of Mankind; and he has therefore guarded them under Chriſtianity, by ſo many poſitive Precepts of Obedience to the Governors thereof, and thoſe he has again enforced, with Entreaties, Promiſes and Threatnings. *Submit your ſelves*, ſaith God by St. 1Pet.ii.13. Peter to *every Ordinance of Man, for the Lord's ſake. Whether to the King as ſupreme, or Governors ſent by him.* If there be any Concern for the Honour and Love of Chriſt, who is the Saviour of all Men, ſhew it, in giving Honour to Governors, *who are ſent by him, for the Puniſhment of evil-doers, and the Praiſe of them that do well.*

St. *Paul exhorts* Timothy to *pray for Kings, and all that are in Authority*, (and what we pray for, we are to endeavour after,

himſelf)

after,) as the Way to lead *quiet and peaceable Lives in all Godlineſs and Honeſty*, and as it is a *Thing good and acceptable in the Sight of God our Saviour.* He commands to *turn away from the traiterous and heady, and high-minded*, that ſhall ariſe in *perillous Times.* And for them that do otherwiſe, he declares, by *reſiſting the Power*, they *reſiſt the Ordinance of God, and they that reſiſt, ſhall receive to themſelves Damnation.* 1 Ti. ii. 2, 3. 1 Ti. iii. 4, 5. Rom. xiii. 2.

Theſe Texts, out of ſeveral others, are enough to ſhew, that many Precepts muſt be tranſgreſſed, many Promiſes forfeited, many Threats incurred, by the Factious and Rebellious; they will be anſwerable for all the Sins, and all the Evils, that are unavoidable, in the Proſecution of this wicked Affair, and that is a Load big enough, to frighten him, that has the leaſt Feeling of Conſcience, from cauſing, or medling in National Diſturbances.

To bring home in few Words, the Subſtance of what hath been ſaid, to our particular Circumſtances. No Nation under Heaven, enjoyed greater Proſperity and Happineſs, than ours did, till they deprived themſelves thereof by running into a Civil War, that deſtroy'd the KING and the Conſtitution. We began again to flouriſh, through God's good Providence, as the Government ſettled again, upon its ancient Baſis; and we ſeemed, a while ſenſible of the Bleſſing; but af-

ter

ter a long Peace, the Remembrance of the Evils they had ſuffered, wore off both in King, and People. At length, when a King of another Religion was poſſeſs'd of the Throne, and he ruled by Popiſh and Foreign Councils, an unnatural Conſpiracy of the Head againſt the Members, appeared as evident as the Sun-ſhine: Our Conſtitution and Holy Religion, were to be offered a Sacrifice to Popery; our Liberties and our Conſciences, were to be enſlaved, to thoſe at *Rome*, that regard neither.

Theſe Fears awakened us, and brought us to be of one Mind, and ſo made way for that *Wonderful Revolution*, that ſaved us then from imminent Ruine, and was worth all the Expence, and Hazard we run in a tedious War afterwards to defend it, as it procured for us, the Settlement under his preſent Majeſty, who is the only Prince we know, beſide his next Title in the Proteſtant Blood, every ways qualified, to preſerve to us the Fruits of that Deliverance.

Under him, we may reaſonably promiſe our ſelves as happy Days, as have been ſeen, in any Reign, before Him, if we our ſelves do not hinder. There is no ſaving People againſt their Wills. Let us that are Subjects, be content to be made Happy, and we may expect every Thing elſe, that is in the Power of a good Governor, from the KING's good Diſpoſition, and good Intentions for the Publick Welfare.

God

God hath given us the Eſtabliſhment we were anxiouſly contriving, and praying, and reſolved to dye for, after the Demiſe of the late pious Queen. It is our Part, not to defeat the Benefit of it, now we have it: Nor by unſeaſonable Diviſions ſhew we know not what will ſatisfy us. The curſed Tragedy of This Day, calleth upon us, to watch over the Paſſions, and Beginnings, that led into ſo monſtrous a Wickedneſs. It warns us, not to credit every Appearance; not to magnify little Miſtakes, incident to the Beſt Humane Governments, into malicious Deſigns; not to carry any imagined Grievance, into an Appeal to the common People; and eſpecially, not to engage too far in Party Diſputes, ſo as in deſpair of Pardon and Reconciliation, not to be able to retire, nor proceed with Safety.

It will be to no purpoſe, that we bewail the great Sin of this Day, if we be ready to repeat it any other Day, againſt our preſent Governour. That Loyalty is a mere Cloak of Maliciouſneſs, which is ſo exhauſted upon the Perſon of the Martyred King, as to have no Zeal left for the Service of our living King. But if our behaviour to Him, be like that of Men, that do indeed abhor their Practiſes, then it will appear, we are grown Wiſer and Better, by former Miſcarriages, and God himſelf will be pleaſed, that ſo great Deliverances, and ſo ſignal Mercies, have not been quite thrown away upon us. He will continue *to grant us his Salvation*, as he ſees

([illegible])

[illegible] to
[illegible].

May God, the Giver of all Grace, dispose our Hearts, to mind the Things that belong to our Peace, before they be hid from our Eyes, for the Sake of Christ Jesus, to whom with the Father, and Holy Ghost, be all Honour and Praise for evermore.

FINIS.

A Sermon preach'd before the King, at the Royal Chapel at St. *James's*, on *Christmas-Day*, 1717. By the Right Reverend Father in GOD, EDWARD Lord Bishop of *Carlisle*, and *Lichfield*. *Published by His Majesty's Special Command.* *Price* 4 *d.*

A Sermon preach'd at the Cathedral Church of *Worcester*, on the 7th of *June*, 1716. Being the Day of Thanksgiving for the Quelling of God, &c. in suppressing the late Unnatural Rebellion. By EDMUND CANDLER, D. D. (now Lord Bishop of *Carlisle* and *Lichfield*.)

Printed for [illegible] in St. Paul's Church-Yard. [illegible] 4 d.